1: Cooper E-4 (no date) 1946 SH5 Tehuelche SH5

414–415), but the skin tent with the two compartments as described by Maximilianus Transylvanus (1523, p. Av) suggests more the typical *Tehuelche* toldo of later times. This typical toldo (pl. 37, *bottom*; pl. 38, *bottom, right*) was made of three or more rows of stakes, diminishing in height from front to rear, and covered with guanaco skins sewn together and smeared with a mixture of grease and red paint. The inmost section was divided by skin screens into compartments, each married couple having their own compartment. The open side, facing east (to leeward), was sometimes, in winter or in bad weather, nearly closed with other skins. The fire was made near the center of the open side, a little within. Skins laid on the ground were used to sleep upon; covers were also of skins The toldo, according to Spegazzini (1884, p. 230) usually housed a man and his entire family, or an extended family consisting of grandparents, children, and grandchildren, with their wives and offspring; while sometimes each of a man's wives and sons had a separate toldo. Apart from special gatherings, camps did not contain more than about 20 toldos; more commonly they contained fewer.

DRESS AND ORNAMENTS

Clothing.—The early *Tehuelche* men wore a pubic covering, later superseded by the chiripá, and some at least tied up the penis by the prepuce to their belt. (Ladrillero, 1880, p. 498; cf. Pigafetta, 1906, 1:60; Noort, 1905, p. 191.) The early skin moccasinlike footwear, with hay stuffing, gave place among the later *Tehuelche* to the bota de potro (fig. 18, *e*) made from the dehaired skin of a horse's hock or of the leg of a large puma (Lehmann-Nitsche, 1916 b, 1918, 1935). In one post-Columbian burial in Chubut Territory were found two exceptional types of clothing, a piece of shell-disk spangled mantle and a sandal (Vignati, 1930, pp. 12–19, cf. citations, pp. 20–32, of sources on mantles and footwear). Guanaco-skin overshoes were sometimes worn (Musters, 1872, p. 196). Men's other garments were (pl. 39, *top*): A mantle of sewn skins of young or unborn guanaco, or of skunk, fox, or wildcat (Viedma, 1837 b, p. 68; Muñiz, 1917, p. 214; Musters, 1872, p. 196), reaching to or below the knee, secured by a belt, painted with polychrome geometric designs (fig. 19; cf. Lothrop, 1929), ordinarily worn with the hair inside, but sometimes in hot weather with the hair outside (Coan, 1880, p. 75); a woven woolen fillet; sometimes a poncho. The women's dress (pl. 39, *top*) consisted of: An apron pubic covering (cf. Vignati, 1931 e); an undergarment reaching from the armpits to the knees; a mantle like the men's, but fastened at the breast or shoulder; the bota de potro, when on horseback; sometimes a flattish straw hat.

1: Cooper E-4 (no date) 1946 SH5 Tehuelche SH5

515 356 but in neither case did practice measure up to ideal, to judge from the abundance of body vermin and from descriptions of toldos. Body lice were commonly eaten.

POLITICAL LIFE

114 Our best source on political life is Viedma. Musters, D'Orbigny, and Borgatello rank next in order as sources.

There were no sibs, no secret or other societies, and no ruling caste or marked social stratification.

621 **The band.**—The basic *Tehuelche* economico-political unit was the band, each with its own headman. There was no peace-time paramount chief of all the *Tehuelche*, or of either of the two great divisions, northern and southern. According to Fitz-Roy (1839, 2: 131), the *Tehuelche* of his time were divided into four groups or bands of about 400 adults each, each band under its own headman. D'Orbigny, however, who made his observations in 1829 just 4 years prior to Fitz-Roy's visit, states that the *Tehuelche* were divided into a great number of bands (1839, 2: 97–98)—a statement that is in closer agreement with most of our earlier and more recent sources.

To judge from our scattered data, these bands were usually, though not always, small. In 1749 there came to Pilar mission three *Tehuelche* caciques with 80 toldos, each toldo sheltering 3 or 4 families, and the families averaging 5 persons each (Sánchez Labrador, 1936, p. 119)—thus, about 400-530 souls on the average per cacique. One band met by the Malaspina expedition in 1789 had 60 members in all (Lehmann-Nitsche, 1914, p. 8). Other estimates are: At most 30 to 40 families per band (D'Orbigny, 1935–47, 2: 97); 5 to 30 families (Spegazzini, 1884, p. 229); never more than 20 toldos found in one camp (Borgatello, 1924, p. 20); and one large band, Mulato's, with over 500 persons (ibid., p. 134).

621 423 721 Some insight into the composition and functions of the band may be derived from Fitz-Roy, D'Orbigny, and later writers. Each of Fitz-Roy's four bands had its own cacique or headman, and each claimed "a separate though ill-defined territory" as its exclusive hunting ground; at times all four bands would foregather in one place; encroachment by members of one band on the hunting ground of another led to battles (Fitz-Roy, 1839, 2: 131). Each toldería had its own territory, two or three of them on the banks of the Río Negro (D'Orbigny, 1835–47, 2: 98). Bands were made up of related or friendly families (Spegazzini, 1884, pp. 228–229). Each small band was composed of relatives and friends; each claimed exclusive hunting rights on its own territory, trespass being cause for war, and the most frequent cause (Borgatello, 1924, pp. 19–20).

1: Cooper E-4 (no date) 1946 SH5 Tehuelche SH5

Much clearer insight into the composition and functions of the band comes from Viedma. Each cacique or headman had "a determined territory under his jurisdiction, no Indian of his group can enter the territory of another headman without seeking the permission of the latter." Trespass without such permission was one of the chief causes of war. An Indian of one band wishing to pass through or tarry in the territory of another band, had to make three smoke signals and await the answering signals before entering such territory. If consent was not given by the cacique, he was commanded to depart forthwith. Trespass without such formality was interpreted as evidence of bad faith, and resort was had to arms (Viedma, 1837 b, p. 73).

Some idea of the size of band territories is given by Viedma. On the Atlantic coast between Puerto de Santa Elena in 40° S. latitude and Cabo Virgenes at the eastern end of the Strait of Magellan near 52° S. latitude, in all a distance as the crow flies of about 850 miles, there were in 1780–83, according to Viedma (1837 b, pp. 65–68), six bands with their respective headmen. The territory of the northernmost of these extended from Puerto de Santa Elena to Puerto de San Gregorio in 45°4′ S. latitude, about 350 miles north to south; the other five averaged about 100 miles of coast each. How far these territories extended inland Viedma does not explicitly state, but presumably well back toward, or perhaps even to, the foothills of the Andes.

The following passage, highly significant for the unique insight it gives into band composition and family land tenure, needs to be quoted in its entirety.

> The cacique is under obligation to protect and aid the Indians of his jurisdiction and territory in their necessities. In this respect he is the more esteemed, has a greater following among them, and is preferred as a cacique, who is more ready to aid them, more liberal, and more intelligent in the chase. For if he lacks these qualifications, they go off and seek another cacique who does possess them, leaving him [their previous headman] alone with his relatives, and exposed to continual invasions from neighbors: *although that family does not thereby lose its right to the* [its] *territory* [italics ours], and in the course of time there will ordinarily be some other person who will reestablish the tolderia which his father, grandfather, or brother has lost through misfortune or misconduct. When the cacique grows old and for lack of vigor cannot fulfill the obligations of his office, he relinquishes the command to his successor. [Viedma, 1837 b, p. 74.]

A tolderia may be composed of four, five, or more families, each family consisting of a man, his wife and children, and his relatives; this man, who is head or chief of the family, is a sort of subaltern cacique, a subaltern of the cacique who has general charge of everyone and who has right of ownership of the territory (Viedma, 1837 b, p. 76).

1: Cooper E-4 (no date) 1946 SH5 Tehuelche SH5

621 The foregoing citations speak for themselves. Attention may merely be called in passing to three points, particularly in the passages from Viedma—the fluidity of band membership, the kinship nucleus of the band, and the system of family hunting grounds very similar to that prevalent among the linguistically related *Chon*-speaking peoples, the *Ona*. (Cf. also on this third point, Krickeberg, 1934, pp. 331–332).

622 The headman's chief function in peacetime, in addition to the functions mentioned in the preceding paragraphs, was to harangue the band each morning and voice the day's agenda as regarded hunting and traveling. (For a text example of such a hunting exhortation, see Hunziker, 1928 a.) He had practically no authority to issue orders; nobody would have obeyed him. Nor did he act as authoritative judge in disputes. The average *Tehuelche's* attitude appears to have been that of Musters' Indian, Cuastro, who with his dying breath shouted out: "I die as I have lived—no cacique orders me" (Musters, 1871, pp. 80–81, 184). The headmanship was usually, but not always, hereditary, from father to son.

627 578 **Disputes.**—There was no set judicial procedure. Conflicts between men of the band were commonly settled by fist fights, or else with the bolas, the disputants in the latter case being corseleted and helmeted; between women, by tongue lashings, hair pulling, and clubbing (Viedma, 1837 b, p. 81); Muñiz, 1917, pp. 212–213); often before an interested gathering of their fellow tribesmen and tribeswomen, who abstained from interfering and greatly enjoyed the spectacle, so Viedma (1837 b, p. 81) informs us.

721 Bloody feuds between bands, occasioned by trespass, horse or woman stealing, or other causes, were common. The *Tehuelche* were far from being pacifists, but rather the contrary. The various bands would sometimes unite, in loose temporary or more lasting confederations, against common enemies—the Argentine *Araucanians*, the *Puelche*, or the Whites. The leaders had considerable influence, depending, it would seem, a great deal upon their abilities and personalities.

WARFARE

411 The chief fighting weapons of the later *Tehuelche* (on the warlike pursuits, and for that matter on the whole political culture of the early *Tehuelche*, we have practically no information) were the long lance and the bolas, especially the bola perdida, to which were added, when obtainable, metal swords and knives of Spanish provenance, and guns and pistols. D'Orbigny (1835–47, 2:117) mentions a "dard" [javelin? for hunting?], and Sánchez Labrador (1936, p. 45) states that when an enemy could not be reached with the lance as held it was sometimes thrown at him. Heavy coats of multiple hide and

2: Musters T-5 (1869-1870)1873
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horse, and had returned; and that the party were marching as fast as they could to overtake Casimiro. He had been detached, partly to hunt and partly to find us. In reply to my inquiries about Arica, he assured me that he was all right, and as there seemed no reason for disbelieving the statement we speedily rode back to the party, and rejoined them on the march, being received with shouts of laughter from the ladies; but as Arica was nowhere to be seen, I expressed my determination to ride back in search of him. This, however, they would not allow, but despatched a mounted Indian and spare horse to bring him in, and a good piece of meat for his refreshment. We then proceeded at a brisk rate, and by nightfall reached the camp. Orkeke at first seemed rather to resent my having started off alone, as if it argued a want of confidence in him; but his delight at having recovered his horse assisted him to recover his good humour. Mr. Clarke had sent me by him some powder, which he *said* he had lost, and some articles, such as linen and tobacco, and my presenting them all to him quite did away with any traces of ill-feeling.

621 The several detachments were all now reunited, and the party mustered altogether, besides the Chilians and myself, eighteen able-bodied Tehuelche or Patagonian men, with a proportionate number of women and children. The most important among the Indians were Orkeke, the actual cacique, and his brother Tankelow, who possessed the greater number of horses; Casimiro, whose leadership was still rather *in posse;* Camillo, Crimè, Cuastro, Cayuke, &c. One more must be mentioned by name, Wàki; a perfect Hercules in bodily frame, and a thoroughly good-natured fellow, with [165] whom I became great friends. Of all these men, who were in the camp by the Rio Chico on August 15, but eight survived to reach the Rio Negro in the following May; the rest had, at one time or another, been killed or had died. The secret feuds which were before long to endanger the safety of us all, were as yet concealed, and all appeared

2: Musters T-5 (1869-1870)1873
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to be good friends. The whole were housed in five toldos—621
by which Spanish name the Indian kau, or tents, strongly [342]
resembling those of our own gipsies, are known. They were pitched in a sheltered hollow, with their fronts facing the east, to avoid the bitter violence of the prevalent westerly winds.

Fitzroy has given an excellent description of the toldo; 342
but to those readers who are unacquainted with it a brief sketch will not be unacceptable. A row of forked posts about three feet high is driven into the ground in a slightly slanting position, and a ridge pole laid across them; in front of these, at a distance of about seven feet, a second row, six feet high, with a ridge pole; and at the same distance from them a third row, eight feet high, each slanting a little, but not at the same angle. A covering made of from forty to fifty full-grown guanaco skins, smeared with a mixture of grease and red ochre, is drawn over from the rear, and the great drag of the heavy covering straightens the poles; it is then secured by thongs to the front poles, while hide curtains fastened between the inner poles partition off the sleeping-places, and the baggage piled round the sides of the tent excludes the cold blast which penetrates under the edge of the covering. The fire is kindled in the fore part, or 'mouth of the tent.' In very bad weather, or when encamped for the winter, an additional covering is secured to the front poles and brought down over an extra row of short posts, making all snug. It is a common arrangement for relatives or friends to combine their toldos, when, instead of bringing down the coverings to the ground at the side, they are made to overlap, and thus one tent roof will cover two or three distinct domestic interiors.

The furniture of the toldos consists of one or two bolsters 352
and a horse hide or two to each sleeping compartment, one to act as a curtain and the other for bedding. The bolsters are made of old ponchos, or lechus, otherwise called mandils, woven blankets obtained from the Araucanos, who are [439]

2: Musters T-5 (1869-1870)1873
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576 Both parties, fully armed, dressed in their best, and mounted on their best horses, formed into opposite lines.

The Northern Indians presented the gayest appearance, displaying flannel shirts, ponchos, and a great show of silver spurs and ornamental bridles. The chiefs then rode up and [537] down, dressing the ranks and haranguing their men, who kept up a continual shouting of 'Wap, Wap, Wap.' I fell in as a private, though Casimiro had vainly endeavoured to induce me to act as 'Capitanejo' or officer of a party. The Buenos Ayrean colours were proudly displayed on our side, while the Northerns carried a white weft, their ranks presenting a much better drilled aspect than our ill-disciplined forces. Messengers or hostages were then exchanged, each side deputing a son or brother of the chief for that purpose; and the new comers advanced, formed into columns of threes, and rode round our ranks, firing their guns and revolvers, shouting and brandishing their swords and bolas. After galloping round at full speed two or three times, they opened ranks, and charged out as if attacking an enemy, shouting 'Kone' at every blow or thrust. The object of attack was supposed to be the 'Gualichu' or demon, and certainly the demon of discord had need to be exorcised. Hinchel's party then halted and reformed their line, while we, in our turn, executed the same manœuvres. Afterwards the caciques advanced and formally shook hands, making, [537] each in turn, long and complimentary speeches. This was repeated several times, the etiquette being to answer only 'Ahon,' or Yes, until the third repetition, when all begin to talk, and formality is gradually laid aside. It was rather a surprise to find etiquette so rigorously insisted on, but these so-called savages are as punctilious in observing the proper forms as if they were Spanish courtiers.

621 These northern Tehuelches, under the command of Hinchel, 221 usually frequent the country lying between the Rio Negro 439 and the River Sengel, and once a year, about July, visit the 622 settlement of Patagones, where their stay is generally short,

2: Musters T-5 (1869-1870)1873
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621 only sufficient for them to barter their furs and feathers, and
221 for the chiefs at the same time to receive their rations of
439 mares, cattle, ponchos, yerba, tobacco, &c., allowed by the
622 Government of Buenos Ayres. By the time we met them in November they had little to show of the gains of their August visit to Rio Negro except a few mares and gay-coloured ponchos. Hinchel, however, owned two or three
231 head of cattle which were said to have been caught at the head of the Chupat valley, being supposed to be stray cattle belonging to the Welsh settlers. Some of the Indians had still
291 also a little yerba left, and tobacco in plenty; and on the occasion of the welcome many were dressed in coloured ponchos,
411 chiripas, and some in leathern boots. With arms they were passably well provided, guns and revolvers being in proportion of about one to four men. During the time that we
574 were occupied in the ceremony the women of the newly-arrived party busied themselves in pitching their toldos; and shortly after we had returned to our camp, which was a little apart from that of the new comers, and appeared very small and insignificant when contrasted with theirs, the
[631] cacique came over, and presented mares, horses, and other gifts to the chiefs of our party; and a grand feast was celebrated in our toldos. Many of the new comers rode over, two or sometimes three mounted on one horse, and would, if not acquainted with the inmates, stop in front of a toldo and look in for a few minutes, then ride on to another, and so on. As these were mostly young men, their real object was probably to reconnoitre the young ladies. One,
727 however, who, though undistinguishable from the Indians in appearance, and who looked like an Araucano, but was really by birth a Spaniard, having been carried off in his childhood from a settlement, brought over a pack of cards,
525 and some of our party were soon deep in a game of siete, at which the stranger being a proficient, soon cleared them out completely.

622 Next day I paid a visit to Hinchel. He spoke no Spanish,

2: Musters T-5 (1869-1870)1873
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in one, which came under my own observation, beyond all 278
doubt, death was caused by poisoning the inside of a petro
boot, the wearer of which had a slight wound on the leg.

Inquiries into the Tzoneca language are referred to the 277
vocabulary in the Appendix; but it is needful to state most
distinctly that it is altogether different from either Pampa
or Araucanian. Though able to converse in Tehuelche, I
could not at all understand the Pampas; and this is noted
with reference to statements made in M. Guinnard's work,
which, coupled with other internal evidences already alluded
to, compel me to doubt that the author was ever in the
hands of the real Patagonians, his captors and masters being
Pampas or Araucanos, whose customs are well described by
him.

As distinguished from these Indians, the number of the 161
pure Tehuelches, both northern and southern, in Patagonia
does not exceed 1,500 men, women, and children, according
to the returns of effective warriors given at the time when
the union of all the various parties, combined during my
journey for political purposes, enabled me to compute them
with exactness. Beyond the two great divisions into northern
and southern, the subdivisions of tribes, so frequently given,
are imaginary, or arise out of names of temporary leaders.
Nor is the term clan very appropriate to the nomad parties,
combined by custom or often by chance. The population is
steadily and rapidly decreasing, and the inroads of disease
and ill effects of liquor are, as usual, doing the work of ex-
tirpation of this race.

As to their organization, it must be distinctly understood 421
that these Indians owe no manner of allegiance to any head 422
cacique, such as Calfoucra, or any other, though they may
agree to obey one chief, as for instance, Casimiro; nor are
they, except by intermarriage or voluntary association, politi-
cally united with either Pampas or Araucanians. Their
natural bias is to independence, and rather insubordinate ideas
of 'one man being as good as another.' Casimiro's dying

2: Musters T-5 (1869-1870)1873
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● 621 words, 'I die as I have lived—no cacique orders me,' aptly
622 express the prevalent feeling on this subject. Nevertheless, all 'parties,' however small, are, when travelling, under the command of a cacique or 'gowuck,' who is sometimes also designated by the more endearing epithet of 'yunk,' or father; but his influence is very frequently confined to ordering the march and chase. Some of the chiefs are hereditary, but it is not invariably the rule; and amongst the northern Indians there are many petty chiefs, who are men that, having become possessed of a few mares and horses, assume the title of cacique. Great etiquette is ob-
[576] served between them; one chief being prohibited by custom from entering the toldo of another unless presents have previously been interchanged. Another curious point of
[577] etiquette is that a man is not allowed to look towards his father-in-law when in conversation with him; this is, however, not confined to the aristocracy, but also applies to the common herd. When two parties of Indians are approaching
282 one another, and sufficiently near to distinguish the smoke
576 of the hunting-fires, a signal-fire is lighted, and a chasqui—called by the Tehuelches coëto—generally some relative of the chiefs, is despatched from either side. On meeting they repair to the camp of the most powerful, and, on arriving near, more horsemen sally out and escort them to the toldo of the chief. On arrival the new comer dismounts, his horses and gear are taken charge of, and he is shown, with great formality, to a seat, were he patiently remains, sometimes for an hour, answering, with grave face, all questions; and then delivers any message he may be entrusted with. Although he may be wearied, tired, and hungry, he never moves until the formalities are concluded; he is then provided with the best food and accommodation his host is possessed of.

181 It is to be hoped that the narrated actual life in the toldos will have enabled the reader to form an idea of the character of the Tehuelches more favourable than that which—except by the missionaries, Messrs. Hunziker and

2: Musters T-5 (1869-1870)1873
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CHAPTER VI.

TECKEL TO GEYLUM.

Casimiro's Household — Carge-kaik — Quintuhual's Son — Woolkein — Partridges — Meeting with the Araucanians — The Cacique Quintuhual — Eagel-kaik — Araucanian Belles — Communication with Chupat Colony — Diplaik — Calfcura's Declaration of War — Tehuelches learn Fishing — My Indian Relatives — Woodland Rambles — An Indian Paradise — The Upper Chupat — Cushamon — Losing Horses — Official Functions — Message from Las Manzanas — Blessing the Liquor — Casimiro Intoxicated — Foyel's Encampment — Great Parlemento — Foyel's Ideas — Gatchen-kaik — Arrival at Geylum.

ON January 21 the word was given to march, and all the united forces of the Tehuelches, numbering 200 men, with the usual allowance of women and children, prepared to advance to join the Araucanos. Ten toldos, forming Crimé's party, lingered behind, in consequence of the continued sickness of this caciquillo, who, however, sent word that he would follow in our rear. 621

All the horses were in excellent condition, and it was with great delight that I saw the immense cavalcade set out. Our family party in Casimiro's toldo included, besides the chief and his wife, sons, and little daughter Chingook, an old brother-in-law, Kai, nicknamed Chileno, and his wife and son Macho; and an old deaf and dumb woman of most repulsive aspect. The only good feature in Casimiro's character was his charity. He was always ready to afford an asylum to any destitute or infirm people, and his toldo was never without some such object of his pity. My honourable 592 [736]

[Pp. 199]

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

the public during the preparation of these pages for the press, and to which reference will be made in the ensuing chapter. Jackechan, after the return of his messenger, proceeded to Margensho, in the vicinity of which he met the parties under Teneforo, Patricio, Antonio, and other petty chiefs. These all united, and, sending into Patagones, obtained liquor and other stores, with which, as before mentioned they had a drink for ten days, but no quarrels or fights took place—a fact which redounds to the credit of the chiefs. After waiting a month for our party, they, owing to the scarcity of game, had come by easy stages to this place (Trinita). Jackechan then explained that the first toldos were those of the Pampa Indians, under Teneforo and Champayo, the former being absent in Patagones, getting his rations of animals; his Indians are pure Pampas, and are often called Kerekinches,* or armadilloes, for some reason unknown to me. Some of them are in the service of the Argentine Government, and liable to be called upon by Linares, chief of the tame Indians. The remaining toldos were those belonging to the Indians under Antonio and Patricio, who were composed of mixed Tehuelches and Pampas. The two encampments were situated about half a mile apart, separated by a winding stream, in some places concealed by most unusually high reeds. The position was entirely surrounded on the eastern, southern, and western sides by high rocky eminences; but to the north the valley apparently continued for some miles; its breadth was about three miles, and everywhere in the vicinity of the stream, which in some places had overflowed its banks and formed a marsh, the most luxuriant pasture was growing.

On returning to Patricio's toldo, I formally asked for the necessary horses to prosecute our journey, but was refused on the grounds of his having none to spare; so we determined, as our horses showed symptoms of fatigue and one was lame, to give them one day's rest before proceeding. We passed

* Quirquincho.

5: Bourne T-5 (1849)1874
SH5 Tehuelche SH5

old chief and another of my tormentors! So the scheme came to nothing; but after others more feasible had so dolefully miscarried, it was not in human nature to lay this disappointment very deeply to heart. I made as though I was glad to see the old fellow, though, could I then have had my will of the savages, they would have been safely anchored in the middle of the straits. I told him (Heaven forgive me!) I was looking for them. The chief responded to my greeting only by ordering me to mount his horse. I requested leave to stay a little longer, and was refused. I again requested to be taken to Port Famine;—no, I should be taken to "Holland."

I mounted behind him, and we travelled all day in the direction of Cape Virgin. For two days and nights I had eaten nothing, and drunk nothing but sea-water, and, in fact, had taken very little food for three days. We arrived about dark at an eminence commanding a view of their new squatting ground. Here we halted to take a short survey of the encampment. To them, doubtless, the prospect was beautiful; to me it was heart-sickening, but I strove to keep up cheerful appearances. Down in a valley or deep marshy hollow, covered with tall grass or rushes, an almost innumerable drove of horses were seen grazing; and beyond, at a short distance, the surface was thickly dotted with huts, erected, or in process of erection, by female architects. Children, in swarms like summer flies, and with no more artificial covering than those insects, were capering and shouting in high glee. At length we descended to the rude village; after tacking about, first to the right and then to the left, like a ship against a head wind, we came gallantly into town, and drew up at the